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THE NEW RECONSTRUCTIONIST FELLOWSHIP OF CONGREGATIONS

AN INTERESTING news item appeared a few weeks ago in the Anglo-Jewish press. It announced the formation of the Reconstructionist Fellowship of Congregations. This is to be a national organization of those Jewish congregations in America which have been founded on, or which have later adopted, the Reconstructionist philosophy of Jewish religious life. It started very humbly, with only four congregations: the Society for the Advancement of Judaism, in New York, and congregations in Buffalo, Indianapolis and Skokie, Illinois; their hope, however, is to grow both in numbers and in influence.

I personally, welcome this new venture. I am not a member of the Reconstructionist group nor an adherent of the underlying philosophy, though I hold in great esteem and veneration the distinguished founder of the movement, Professor Mordecai Kaplan, and admire some of his leading co-workers. And yet I was happy to read of the founding of this new national organization which will represent and be the official voice of a philosophy of Jewish life which differs from all the existing ideologies—Orthodox, Reform and Conservative.

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The new move will certainly benefit the Reconstructionists. Hitherto, their members were officially identified with the other national groups—some in the Reform, but mostly in the Conservative organizations. It so happens that the founder and the leading spirits of the Reconstructionists movement are graduates of the Jewish Theological Seminary, and therefore members of the Rabbinical Assembly—the Rabbinic body which was

organized for the development of Conservative Judaism by the Seminary alumni and which today is composed mostly of Seminary graduates. The congregations in which these Reconstructionist rabbis minister are all members of the United Synagogue of America, the national lay organization dedicated to the philosophy of Conservative Judaism. This represented an anomalous situation both for those who adhered to the Reconstructionist as well as for those who believed in the Conservative philosophy of Jewish life. It brought confusion in the deliberations of both the Rabbinical Assembly and the United Synagogue. For the truth must not be ignored that there is a vital distinction between these two philosophies—almost as great a difference as there is between Reconstructionism and Reform or Orthodoxy.

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The Fellowship will therefore help the Reconstructionists to foster their own philosophy and their own practices, unhampered by the overwhelming majorities both in the Rabbinical Assembly and in the United Synagogue who cannot and will not follow their ideology.

This move will also be of inestimable benefit to the Conservative movement. For again, the confusion mentioned above, caused by the two conflicting philosophies will now disappear. Both the United Synagogue and the Rabbinical Assembly have been frequent targets of critics, especially among the editorial writers in the Anglo-Jewish press, for not taking definite action to make the principles of Conservative Judaism a reality. The cause is easy to explain. When you have within an organization a group who is

opposed to the very fundamental principles of that organization, it is certainly impossible for that organization to achieve its aims.

The basic difference between the two philosophies is not so much in the realm of theology, though it must be admitted that there is a great distinction between the theology of the vast number of Jews aligned with the Conservative congregations and that of the members of the Reconstructionist congregations; Judaism is broad in its outlook and permits various conceptions and interpretations of the God-belief and other theological doctrines.

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The fundamental difference between the two groups is in their attitude to the *Halachah*, the Jewish Law. The great founders and architects of the Conservative movement—the sainted professors Solomon Schechter, Louis Ginzberg, Israel Friedlander and others—all stressed the recognition of and adherence to the *Halacha*, though they also emphasized the need for re-interpreting the *Halachah* to meet the needs of modern times. They taught us, and made it part of the Conservative philosophy, that the *Halachah* possessed within itself the very means, the legal instruments, through which this re-interpretation was possible. But the Reconstructionists have developed an altogether different attitude towards Jewish Law, an attitude which is wholly in conflict with that espoused by Conservative Judaism. Now, each group will be able to fulfill its own program of Jewish religious life, and therefore, I feel that the establishment of this Reconstructionist Fellowship will be hailed by all Jews interested in the future of Jewish religious life in America; it now marks in clearest fashion the inherent differences between

(Continued on next page)

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"JUST BETWEEN OURSELVES"

"ביננו לבין עצמי"

An Intimate Chat Between Rabbi and Reader

WHAT TO DO AFTER BAR MITZVAH

THIS is the month of graduations, not only in the secular schools and colleges but also in our Hebrew schools. We at the Brooklyn Jewish Center have graduated this month from our Hebrew School the largest number of boys and girls in the history of the school. Our Academy, too, has conferred diplomas upon a sizeable group of youngsters.

It is good to see that Jewish parents are at last realizing the importance of a good and thorough Jewish education for their children. Indeed, these parents show a keen interest in the work of the school, as is evidenced by the ever increasing numbers attending the meetings and conferences of the Parent-Teacher Association.

And yet there is something radically wrong with the system of Jewish education which seems to nullify all the good that is accomplished in the school up to the time of graduation. Many parents

have the mistaken notion that Jewish education ends with the graduation in the elementary Hebrew schools. While they understand that the child's secular education *must* be continued in the high school, they do not seem to grasp the fact that the same procedure should follow in the field of Jewish education.

Fortunately for us at the Center, more and more of the parents are fast recognizing this truth. I was proud and happy to learn that the large majority of this year's graduates, both of our afternoon Hebrew School and the Center Academy, have stated their intention to register in our own Post-graduate department and in the Marshallia Hebrew High School. This is indeed most welcome news to all who are interested in the progress of Jewish education in this land. We hope that the time will not be far off when every child graduating from our school, and his parents, will take it for granted

EDITORIAL

this fourth group and the three others on the national scene.

This was my reaction, as it must have been the reaction of many others, to the news of the organization of the Fellowship as it was originally reported in the press. But now comes the official report of the founding meeting, and we meet a distressing note in the entire situation. Among the measures adopted, as reported in the June 10th issue of *The Reconstructionist*, is the following: "The constituents of the Fellowship should retain their affiliation with the national synagogue bodies of their choice, and independent congregations should be urged to join one of those organizations that is most congenial to their ideology."

It is difficult to understand the motive that prompted the adoption of this resolution. For surely, such a measure would nullify whatever good might have been accomplished, and would restore the very confusion that plagued the Conservative movement and which hindered the Reconstructionists from fulfilling their own

program. In the leading editorial in the same issue, an attempt is made to explain the necessity for this provision: "These congregational bodies are indispensable because they provide for the training of rabbis and teachers of Judaism, for Jewish scholarly research . . . in a way that the Reconstructionist movement is both unable and unwilling to duplicate."

But, surely, this is a naive explanation and cannot be taken seriously. There are many orthodox and reform Jews who support the Seminary, even though they are not aligned with the United Synagogue, just as there are many Conservative and even Reform Jews who contribute to the Yeshivah, though they are not affiliated with the Union of Orthodox Congregations. The members of the new Fellowship could just as well be urged to support whatever institution of learning they desire without retaining their membership in a national organization whose fundamental principles they cannot accept.

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that the graduation day must mark the beginning of a further step in the process of education. This must be so if Jewish knowledge is to be truly mastered and is to be a lasting influence in the child's Jewish life.

While we are making progress with our graduates, the same cannot be said of many of the boys who are Bar Mitzvah in our synagogue, and, I am sure, in all synagogues. A large number of these boys are Bar Mitzvah after being in Hebrew School only three or four years, having entered the school at the age of nine or ten. Despite all our pleading with the boy and with his parents—both in private conference and from the pulpit—we must confess the unfortunate fact, that many of these boys leave the Hebrew School immediately after the Bar Mitzvah ceremonies are over, or, at the completion of the school term. The problem is not so much with the lad as it is with the parents, who cannot be made to understand that the Bar Mitzvah ceremony becomes a sham when it marks the termination—instead of continuation—of Jewish learning. The Rabbis of our Center and our most efficient and devoted Hebrew School Committee are grappling with this problem, and we hope that a remedy will be found to put an end to this unfortunate situation.

Psychologists tell us that the adolescent years are the most important in a child's life for the moulding of character. If that is true, then the years after leaving the elementary school, and the years after Bar Mitzvah, should be devoted particularly to a Jewish religious education so that the child may develop with strength of character and high ideals, and be a source of joy and blessedness to himself, to the parents and to the community of which he is a part.

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The following is part of a special report of the Select Committee on Communist Aggression of the House of Representatives, recently issued. The subjects under study by the Committee were "Communist aggression and the forced incorporation of the Baltic States in the U.S.S.R." The report first deals with the history of the Jews under Communism before the second world war, and presents a picture of systematic though often insidious oppression of Jews as an ethnic and religious group. Then comes consideration of the period beginning with 1948 and leading into the present time. A condensed version of this section is printed below.

Publication of this report now is of special significance because of the projected four-power conference called in the hope of "easing international tensions." In these and in any subsequent talks the condition of the Jews in Russia and the satellite states should not be ignored.

NTHE fall of 1948 a new anti-Jewish drive, this time officially promoted by the Communist parties and governments, started from Russia and swept over the whole Soviet Empire.

The intensified drive against the Jews—under the guise of a fight against Zionism and "Jewish nationalism," was introduced by an article by the Soviet writer Ilya Ehrenburg, published in the Moscow paper Pravda on September 21, 1948. The article attacked Israel as a "bourgeois" country with a "reactionary" government, and denounced Zionism as a counterrevolutionary movement. It denied the existence of any ties between the Jews of different countries.

At first glance, the attack was merely a reaffirmation of the traditional Communist anti-Zionist and assimilationist ideology. In reality, the article, which was reprinted, quoted, and digested thousands of times in all Soviet-dominated countries, was a directive to begin a violent new anti-Zionist and by implication anti-Jewish drive.

There were several reasons for the turn to a more open anti-Jewish policy at this point. Moscow's hope of extending its influence in the Middle East by infiltrating Israel was thoroughly disappointed

A Congressional Committee Report

THE CONDITION OF THE JEWS IN SOVIET RUSSIA

with the emergence of the young Jewish state as a democratic country of the Western type, with a very insignificant pro-Soviet minority. The immigrants from Eastern Europe, who were familiar with Communist regimes, were one of the strongest anti-Communist influences in Israel's life. And the ardent response of Jews from the U.S.S.R. and satellites to the establishment of Israel, which promised them a possible refuge from their misery, awakened Communist fears of Jewish "unreliability." At the same time, the Sovietization of the satellites reached a point where democratic pretensions could be dropped. But Tito's defection awakened a panic fear of "bourgeois nationalism," of which both "Zionism" and "Titoism" were considered dangerous manifestations.

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The main reason for this offensive against the Jews, however, was the sharpening of the cold war. Communist propaganda against democratic countries and against everything connected with "foreign," Western influences, not only political but also religious, cultural, artistic, and scientific, assumed warlike proportions. Adherence to any non-Russian group, culture, or tradition became "bourgeois nationalism," adherence to any supranational or international ideals, "cosmopolitanism." Both were considered mortal sins, leading to treason, to be punished by purge, jail, and extermination.

Again, Jews suffered like all others, only more so. They became a "suspect" minority—because of their "bourgeois" or "petty-bourgeois" past, the individualism of their intelligentsia, their attachment to religious and spiritual traditions, and their emotional sympathies with Jews in other countries. They were accused of "Jewish nationalism" and "cosmopolitanism" at the same time. Indeed, "cosmopolitan" became synonymous with "Jew," and the drive against Jewish nationalism was extended to every aspect of Jewish

life. (See Peter Meyer, et al., op. cit., pp. 44-45.)

There were no Zionists left in the Soviet Union proper; the last of them had perished in jails and concentration camps many years earlier. Thus the campaign within the Soviet Union was aimed at intellectuals and professional men of Jewish origin, most of them Communists or Communist sympathizers.

First the Jewish Anti-Fascist Committee in Moscow was dissolved and its leaders arrested. The last Jewish newspaper in Moscow, Einikeit, was discontinued. The Yiddish publishing house Emes was closed down, and Yiddish books ceased to appear. All Yiddish-writing authors were arrested and deported to Siberia.

Then began the "ideological" campaign against the "cosmopolitans." Day after day, writers, pedagogues, scientists, and artists were denounced in the press as carriers of the bacilli of "cosmopolitanism." Most of them had Jewish names; those who used Russian names or pseudonyms, were identified as Jews by adding their original Jewish names in parentheses, or by charging them with "Jewish nationalism" as well. The most vicious clichés were used to describe Jewish intellectuals. They were called "men without fatherland," "alien," "wandering," "passportless" elements, and accused of not understanding the Russian soul and of poisoning with Western influences. Unmistakably anti-Semitic cartoons appeared in the "humorous" magazine Krokodil, and stories with rather transparent anti-Semitic allusions in other publications. The victims of the purge were demoted, thrown out of jobs, often arrested and deported.

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The campaign soon extended to the satellite countries, where the Zionist movement still existed and its leaders were influential in the rebuilt religious communities. Now, hundreds of Zionist leaders were arrested in Rumania, Hungary, and Czechoslovakia. The Zionist organizations were dissolved and persons with pro-

Zionist tendencies eliminated from all positions in the religious communities and replaced with Communist stooges. A similar fate befell non-Zionist groups like the Jewish Socialist Bund of Poland, the Federation of Hungarian Jews, the Association of Czech Jews, the Union of Rumanian Jews, and many others; liberal and Socialist groups were persecuted with the same violence as more conservative organizations.

Jewish schools were closed regardless of whether their orientation was traditional or secular, and regardless of the language of instruction. Jewish periodicals and cultural associations were suppressed. Only a few pitiful remnants of the once extensive Jewish school system were allowed to exist; even these were forced to indoctrinate their students with communism and educate them in hatred of Israel, Jewish religion, and Jewish traditions. In Rumania, there had been 122 Jewish schools in the spring of 1948. In the summer of that year, they were all closed by a government decree. The following year 3 of these 122 schools were allowed to reopen under Communist leadership. To add insult to injury, a representative of the Rumanian Ministry of Education had the effrontery to declare that the Rumanian Jews had never been so well off—for the first time in history, they were allowed to have their own schools.

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Jewish hospitals, orphan asylums, dispensaries, old people's homes and similar institutions, rebuilt after the war with American funds, were "nationalized" and put to "common use," i.e., expropriated.

A few remaining synagogues were allowed to survive, as in the U.S.S.R., in order to show credulous foreign visitors that there was religious freedom. In actual fact, religious education of the youth outside the home was well-nigh impossible, and persons who practiced the religion of their forefathers were subject to every possible pressure and discrimination. The number of religious communities dwindled, synagogues were closed or transformed into Communist clubs, the observance of the Sabbath was penalized by extra hard work. The activity of the Communist-dominated communities was more and more reduced to compulsory participation in spurious Communist "peace campaigns." (Tes-

timonies of Irving M. Engel, Henry E. Schulz, Jacob T. Zukerman, Ben Kaufman, Rabbi Benjamin Schulz, and of Rabbi Israel Goldstein.)

Thus Jewish communal life was completely liquidated and the way was open for the next stage: an open anti-Semitic drive against persons who had nothing in common with Judaism, except their Jewish origin.

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Soon after Yugoslavia announced a break with Moscow, a general purge of "unreliable" Communist leaders and government officials began in all the remaining satellite countries. Before long, it became clear that one of the major features of this purge was a drive against men of Jewish origin, accompanied by one of the most vicious anti-Semitic campaigns in history.

In September 1949, a spectacular treason trial took place in Budapest. Laszlo Rajk, a former Minister of the Interior, was accused of conspiring to overthrow the Hungarian Government in league with America, England, and Tito's Yugoslavia. Rajk himself was not a Jew; he had rather anti-Semitic inclinations and had protected the Communist instigators of the pogroms in Miskolc and Kunmadaras. This increased the surprise when he was accused of having smuggled "Zionist agents" into Hungary. Three of his codefendants, Tibor Szönyi, András Szalai, and Paul Justus, were Jews. They were forced to confess that they had been "Zionist spies." This was an ominous sign; it was the first allusion to the Communist-invented "world Zionist conspiracy." Rajk and some of his co-defendants were executed, others sentenced to heavy jail terms.

Some of the defendants in the Hungarian trial were forced to testify that there existed a widespread conspiracy in adjacent Czechoslovakia, a fact of which the Czechoslovak Government was up to that time apparently unaware.

But the hint from Moscow via Budapest was unmistakable, and soon the purge began in Czechoslovakia, too. Its first victims were high officials in the ministries of Foreign Affairs, Foreign Trade, and Finance. Most of the arrested persons were Jews. Among them were five deputy ministers, Evzen Loebl, Artur

London, Vavro Hajdu, Rudolf Margolius, and Otto Fischl, as well as department and division heads like Evzen Klinger, Oskar Kosta, and others. Finally the purge reached Foreign Minister Vlado Clementis, a Slovak of non-Jewish origin, who was first demoted and then arrested as a spy.

In October 1950 the purge reached the offices of the Communist Party. Otto Sling, a member of the central committee and the party secretary in Brno, Moravia, was arrested on charges of having conspired with his friend, Mrs. Marie Svermova, a deputy to Secretary General Rudolf Slansky, to infiltrate party offices with "traitors" ready to overthrow the Government. Among those arrested were regional secretaries Mikulas Landa (Landa), Vitezslav Fuchs, Hanus Lomsky (Lieben), and Ruzena Dubova; also Deputy Minister of the Interior Ervin Polak, and the Chief of Army Intelligence Bedrich Reycin. All of them, with the exception of Marie Svermova, were of Jewish origin.

The plot was reported to a plenary session of the central committee by Information Minister Vaclav Kopecky, known for his anti-Semitic remarks of 1947, and his speech contained many anti-Jewish allusions. Sling's treason was attributed to his "Jewish bourgeois" and "cosmopolitan" origin. The Jewish names of the other "conspirators" did the rest.

For the time being, Secretary General Rudolf Slansky was still absolved from complicity. The plot of his subordinates was supposed to have been organized behind his back and, as a matter of fact, directed against him.

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But in September 1951 Slansky was suddenly removed from office, and on November 28 he was arrested on charges of treason.

Thereafter, the purge of all remaining Jews in prominent positions became general. One after another, Jewish officials in the planning office, in economic administrations, in party secretariats, in the diplomatic services, disappeared. Within a year, the administration was—to use the Nazi expression—completely judenrein (free of Jews).

Most of the victims of the party purge were Communists of long standing and, except for their parentage, they had noth-

ing in common with the Jewish communities.

The few remaining genuine Zionists in the country were, of course, also rounded up and arrested. But these local leaders of former small Zionist groups were too insignificant to give support to the fantastic charge of a "Zionist plot." Probably for this reason, the Czechoslovak authorities eagerly took advantage of an opportunity to arrest a leading Israel citizen and member of the Israel Parliament.

He was Mordecai Oren, leader of the pro-Communist wing of the left Socialist Party Mapam. In December, 1951, he attended a Communist-sponsored labor conference in Berlin; hearing about the purge of Jews in Czechoslovakia, and informed that his cousin Simon Orenstein was among those arrested, he went to Prague to investigate—and disappeared. In spite of numerous protests by the Israel Legation, he was held incommunicado until he appeared, a year later, as a confessing witness at the Slansky trial.

Meanwhile, the campaign against the "cosmopolitan" and "Zionist" traitors began in the press. The anti-Semitic content of the purge was no longer concealed.

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In spite of all these ominous happenings the great Prague anti-Semitic trial against Rudolf Slansky et al., in November, 1952, came as a shock to world opinion. Anti-Semitism was no longer a side issue, it was the center of the proceedings.

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Eleven of the fourteen defendants were Jews. In the indicting formula, the words "of Jewish origin" (zidovskeho puvodu) were added to the name of each Jewish defendant, an event without precedent in the annals of Czechoslovak jurisprudence. To stress the point, the indictment mentioned the original Jewish names of those defendants who had adopted names which did not sound Jewish. And in every case, the defendant was forced to attribute his "criminal" qualities and his propensity to treason to his Jewish origin and the Jewish milieu of his childhood.

In reality, all the Jewish defendants, being Communists of long standing, had renounced not only the Jewish religion but also all ties with the Jewish community in their early youth. They not only were not Zionists, but had violently op-

posed Zionism, Jewish nationalism, and Jewish religion throughout their adult lives. Describing them as "Zionists" was a patent fraud. It served only one purpose: to imply that every Jew, however anti-Zionist he might be, was a secret partner in a worldwide "Zionist plot."

The defendants were tried not as individuals, nor even as members of an unattached local group, but as participants in a worldwide "Jewish conspiracy," directed by the leaders of American Jews and the statesmen of Israel, in the service of "American and British imperialism." There was hardly a prominent Jew the world over whose name was not brought into this conspiracy. The former French Minister Georges Mandel, who had been murdered by the Nazis, former United States Secretary of the Treasury Henry J. Morgenthau, Jr., and Mr. Bernard Baruch, Israel Premier David Ben-Gurion and Israel Foreign Minister Moshe Sharett, and the Yugoslav Communist leader Moshe Piyade, were all involved in this fantastic "capitalist-imperialist-Trotskyist-Titoist" plot. Western and Israel diplomats and journalists were accused of being its couriers and contact men, and practically all Jews in Czechoslovakia its agents. In addition to the 11 Jewish defendants, scores of other arrested Jews were brought from jails to the courtroom to testify about their crimes. Names of Jewish "coconspirators," hundreds of them, abound in the minutes of the proceedings.

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The Slansky trial was only the start of a large-scale anti-Semitic drive which extended to all the other satellite countries, and to the Soviet Union itself.

Then the public campaign ceased, and on April 4, 1953, the Ministry of the Interior officially declared that the "doctors' plot" was a frameup, the evidence falsified, and the confessions extorted. Shortly afterwards the Communist press admitted that the plot had been used to "inflame national enmity" and to "sow the seeds of racial prejudice." Thus the Communist Government admitted by clear implication that it had instigated a vicious anti-Semitic campaign. The statements tried to attribute the guilt to subordinate organs of the secret police, but it was more than clear that a campaign of these proportions could have been ordered only by the highest state and

party authorities and was probably directed by Stalin himself.

The communique of April 4 contained the names of 15 arrested doctors. Thirteen of them were now released. Nothing was said about the missing two, who probably succumbed to torture or committed suicide.

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The investigator in charge, one Mikhail D. Ryumin, was arrested and later secretly tried and shot. But strangely enough, the paragraph invoked was not that dealing with incitement to group hatred, but rather article 58, point 7 of the Criminal Code, punishing the "undermining of state industry, transport, trade, currency or credit * * * carried out for counterrevolutionary purposes." Ryumin's main crime seems to have been the arrest, not of the Jewish doctors, but of unspecified leaders of industry. His superior, the former Minister of State Security Semjon D. Ignatiev, the main person responsible for the investigation, was only demoted. A few months later, Ignatiev was appointed the Central Secretary of the Communist Party in the Autonomous Republic of Bashkiria, and in the recent elections he was nominated and elected to the Supreme Soviet.

The retraction of the charges against the Moscow doctors was not motivated by a wish to make amends to the innocent victims or to the terrorized Jewish population. The sensational reversal was instead caused by a turn in the struggle for power inside the Communist Party.

The doctors' affair was accompanied by ominous hints that the organs of state security had facilitated the murderous plot by lack of vigilance and neglect of their duties. There was little doubt that these veiled attacks were aimed primarily at Lavrenti P. Beria, who had been in charge of the secret police in the critical period. Later, in the period preceding Stalin's death, the Ministry of State Security was made independent of the Ministry of the Interior and Beria's closest collaborators were removed from office and replaced by Stalin's direct henchman like Ignatiev and Ryumin. These persons were preparing a coup against Beria and a new great purge. The doctors, prepared by these "investigators," would probably have confessed, in later stages of the pro-

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Thomas Mann when he left Germany

TWO decades ago I participated in a public celebration honoring Sigmund Freud on his eightieth birthday. Vienna's Grosser Konzerthaussaal was crowded as I had never seen it before, and no less a speaker than Thomas Mann had been chosen to extol the Austrian soul-doctor. Mann and Freud: there were many bonds between the Nobel Prize winner and the father of psychoanalysis. Both had had their books destroyed in Nazi Germany ("Well, at least I've been burned in good company!" was Freud's remark upon learning of the bonfires in 1933.) Both had numerous admirers and many adversaries. Both were intrepid searchers for the truth that makes us free. But theirs was the relationship of disciple and master, for Thomas Mann considered himself a pupil of the old Viennese who was his guide through the jungle of the human mind.

In his address Mann, with unmistakable reference to Nazism, complained of the moral devastation produced by "worship of the unconscious, the glorification of the primitive and irrational." He hailed Freud as a pathfinder of a better future when man will stand "in a different relation to the powers of the lower world, the unconscious, the Id: a relation bolder, freer, blither, productive of a riper art than any possible in our neurotic, fear-ridden, hate-ridden world."

Alas, the hate-ridden world of Nazism was destined to achieve quite a few victories before it would go down in ignominy. But Mann had no illusions about

CHAMPION OF HUMANITY

By ALFRED WERNER

overlook this paradox. In an address broadcast to the German people a few hours before V-E Day, he stated:

"Even the German who escaped in ample time from the realm of National Socialist leadership, who did not wish to be in the vicinity of these abodes of abomination, did not like to go about his business in ostensible virtue and pretend to know nothing while the wind carried the stench of charred human flesh to his nostrils—even this German is ashamed in the depths of his soul of the things that were possible in the land of his fathers and his masters."

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This reference to himself is most typical of Mann, the apostle of sincerity, the truth-seeker. In fact, we honor him today, on his eightieth birthday, more because of his wonderful character than because of his contribution to better literature. There may be more people from all walks of life who know Mann as an ardent propagandist for the cause of liberty than there are who read his novels and short stories. We Jews in particular, who have seen many brilliant but cynical artists go over to the totalitarian enemy, ought to be among those felicitating Mann on this anniversary.

However, it would be narrow and shallow to hail Mann as a "philo-Semite," nor would he desire to be labeled that way. In fact, attempted division of the world into "philo-Semites" and "anti-Semites" is an affront to the dignity of man. There is nothing praiseworthy in not hating the Jews, or any other racial or religious group. It would be more appropriate to characterize Mann as a *philosophos*, a friend of wisdom, a pursuer of truth, who managed to find the road from the non-political aestheticism of his youth to democracy and world citizenship.

In 1938 the Nazis invaded Austria, forcing old Professor Freud to flee to England. In the same year Thomas Mann decided to leave Europe for good and to

settle in the U.S.A., for the time being at Princeton, New Jersey, where the novelist would lecture at the Institute of Advanced Studies. A few weeks before this dismal year came to an end, the Nazis unleashed the full fury of Judeophobia in "Greater Germany." It was on the very eve of that infamous "Black Thursday" (November 10, 1938), when thousands of Jews, including the writer of this article, were thrown into concentration camps, that Mann delivered a remarkable speech in New York. Assailing the forces of falsehood that were ready to absorb the whole of Europe, as they had conquered Mann's native country, the Nobel Prize winner declared:

"I have given up life on the continent of my birth and come to live with you; and my reason is simply this: The fundamental difference between life in America and life in Europe today is exactly the difference between the acknowledgment and the suppression of truth. It is the difference between the belief and the disbelief in truth as an inalienable human value."

And speaking of America he continued:

"It may be a consequence of its youth and strength, its abundant vitality, that it risks the truth. Truth expressed in words is here not only free, but respected, sympathized with, and stoutly encouraged; whereas in the Old World a man who persists in believing that truth and the word are one and indivisible courts a martyr's fate."

•

It was quite natural that such an apostle of truth should take a deep interest in a section of the human family that suffered so much persecution because it upheld the truth, that was burned in France, in Spain, in Nazi Germany, and in other totalitarian countries because it is the personification of an idea and ideal.

In his early novel, "Royal Highness," Mann portrayed a Jewish physician, Dr. Sammet, who defied the difficulties arising from the fact that he was of the Mosaic faith, and who gained success through his excellent work and character alone. An entirely different person is Leo Naphtha, one of the main figures of "The Magic Mountain." This son of an Eastern European *shochet* discarded Judaism

because he considered it a hindrance, and sought to gain power as a member of the Society of Jesus. His philosophy, as preached to young Hans Castorp, the hero of the novel, is entirely opposed to that of a man like Dr. Sammet. Naphtha, a brilliant, perhaps too brilliant, thinker, is the kind of renegade who is actually a burden to the group he joined. He is more an anarchist, a life-negating nihilist, than a Christian. Reason, action, progress are to him merely objects of ridicule and contempt. For him there is no difference between Good and Evil, and instead of readjusting himself to life, as Dr. Sammet did, he is intent on destroying life. It is only logical that Mann should make him commit suicide, just as historical Jewish renegades, like Otto Weininger, in a mood of bankruptcy, threw away the most precious thing given them: Life.

•

If Naphtha demonstrates the dangers hidden in the twisted personality of the 20th century assimilated Jew, Thomas Mann also showed us the kind of Hebrew who conquered the anti-social, anti-rational streak in himself: Joseph the son of Jacob and Rachel. But am I justified in calling the tetralogy on Joseph and his family a Jewish novel? In the controversy over whether these volumes constituted a glorification of an eminently Jewish psychology, as some critics maintained, or the re-telling of a purely Biblical story, the author himself intervened. Writing in the *Atlantic Monthly*, he stated:

"Some people were inclined to regard 'Joseph and his Brethren' as a Jewish novel, even as merely a novel for Jews. Well, the selection of the Old Testament subject is certainly no mere accident; most definitely there were hidden polemic connections between it and certain tendencies in our time which I always found repulsive from the bottom of my soul: the growing vulgar anti-Semitism, which is an essential part of the Fascist mob-myth, and which denies the fact that Judaism and Hellenism are the two principal pillars upon which our Occidental civilization rests. To write a novel of the spirit was timely because it seemed untimely. And, it is true, my story always follows the dates of Genesis with semi-jocular faithfulness, and often reads like an exegesis and amplification of the

Torah, like a rabbinical Midrash. And yet all that is Jewish throughout the work is merely foreground, just as the Hebrew cadence of its diction is only foreground, only one style element among others, only one stratum of its language which strangely fuses the archaic and the modern, the epic and the analytical."

•

We must not argue with the aged poet who wants his tetralogy to be taken as a poem of mankind, a symbol of humanity like Goethe's "Faust." In a sense, it may even be taken as a pro-humanist, pro-democratic novel, showing a young man's journey from egotistical "totalitarian" dreams, from megalomania to social awareness and social responsibility. Joseph the Dreamer eventually becomes Joseph the Provider. But it seems significant to me that Mann chose neither the Assyrian Gilgamesh, nor the Icelandic Edda, nor any other old pagan epic as a point of departure for his lengthy excursion "back into the depths of time," or, what is really the same thing, down into the depths of the soul, but the Bible of the Jews.

Speaking of Goethe's "Faust," we must note Mann's gigantic novel, "Doctor Faustus," the biography of a fictitious German composer, published in 1948. Alas, this book, admirable in part, yet rather stiff and pompous as a whole, contains several Jewish characters drawn in a way not quite worthy of either the outstanding liberal or the great artist. In a lengthy essay, published under the title "Die Entstehung Des Doktor Faustus" (The Genesis of Doctor Faustus), the author vehemently defended himself himself against the charge of bias; after all, he declared, virtually all characters in the novel have faults—why should the Jews be exempted?

Mann wrote a short piece that is bound to be dearer to the Jewish people than most of his more ambitious works. For in the novelette, "The Tablets of the Law," he shows neither the heroic and gigantic Moses of Michelangelo nor the Egyptian Moses of Freud, but the Hebrew Moses, a majestic person and yet a man of flesh and blood, not immune to temptations. Putting aside, for a change, his 18th century rationalism, and suppressing his playful irony, Mann created a God-intoxicated Hebrew seer, an idealist with

(Continued on page 16)

A LAMENT FOR TODAY

By DR. BENJAMIN KREITMAN

TO THE contemporary observer of the destruction of Judea in 586 R.C.E., and again in 70 C.E., or to the historian looking back on these events from the distance of the ages, these calamities that befell the ancient Hebrew people were inevitable. A small and weak nation strategically located is bound to be overrun by one of the great powers, especially if it makes any show of independence or it becomes entangled in political alliances. The historian living in the 20th century will not be hard put to find examples in his own time of small nations being drawn into the orbit of a major power and sucked dry of its independence. To the question, "Wherefore is the land perished and laid waste like a wilderness?" the *reasonable* answer for the victim, the victor and the observer is, "No small and weak nation can withstand a major power."

Yet there arose in Israel and Judea a school of Prophets, their origin and development still shrouded in mystery, who, speaking in the name of the Lord, asked this same question but rejected the *reasonable* answer. These Prophets of the Lord fashioned a new answer to the lamenting question of "Wherefore?" that became the main support of the Jewish people throughout its long night of exile and desolation. "Wherefore is the land perished and laid waste like a wilderness, so that none passeth through?" The classic answer of Prophecy is given by Jeremiah, "And the Lord saith: Because they have forsaken My Law which I set before them, and have not hearkened to my voice, neither walked therein (9.12)." It is echoed in the Book of Lamentations, "Her adversaries are become the head, her enemies are at ease; For the Lord hath afflicted her for the multitude of her transgressions (1.5)."

The people's political misfortune and the land's desolation became the text for moral introspection, for searching examination of the collective conscience and then of self-condemnation. What followed from the Prophet's extraordinary answer was the belief that Israel's future as a people was dependent on her return

to God and His Law; a belief that still sustains our national being. From the Prophet's standpoint, to see history as only the rise and fall of great nations, to which the destinies of small nations are accidentally bound, is to see history only on the surface. At the core of man's great story there is moral determination, from which no nation can escape.

Our suffering as a people in these past two decades has equalled, if not surpassed, those of our ancestors at the time of the *burban*. But we were not led to self-examination and self-criticism, as they were. We have remained satisfied with the "reasonable" answers of "political scapegoat," "economic rivalry" and "hatred of the stranger." Indeed, the cruelty displayed against the Jews in our day was so monstrous, the *burban*, so enormous, that to ask the simple question of "wherefore?" and to answer it with self-criticism, was to invite grave theological problems. The problems have been adumbrated by Kafka in his novel, "The Trial," in which the accuser frames the charges against the accused in the futile syllogism—if you are punished, therefore you are guilty.

On the other hand, to leave the questions unasked, or to be content with "reasonable" answers, is to condemn history as being a meaningless march of facts.

To be true today to the spirit of Prophecy the *questions* we ask should be recast; our questions must bring in their wake new insights into the role of the Jew and into the meaning of this period in man's history.

If you will, these are the laments of this day: Why is it that the Jewish doctrines of the Fatherhood of God and the Brotherhood of Man, now universally accepted, have been so ineffective in the arena of world affairs? Have we Jews as a people failed through the example of self and through our teaching to direct mankind to moral ends? And then to transpose the lament to the key of humanity: What were the causes of man's betrayal of the best in himself?

The Book of Lamentations

ON the following pages the REVIEW publishes the Book of Lamentations, the third in the series of the five Biblical Scrolls being presented to our readers. The five scrolls are each linked by tradition with an important event in the sacred round and illuminate thereby its meaning and significance. It is the hope of the editors that by the publication of these five scrolls in this illustrated format, the readers of the REVIEW will be led to a heightened interest in and appreciation of our sacred literature.

The Book of Lamentations, known also as the Scroll of Ekah, is ascribed by early sources to the prophet Jeremiah, who witnessed the destruction of the Temple and the exile of the Jews in the year 586 B.C.E. Many modern scholars believe this Scroll is a collection of lamentations (*kinot*) by different authors written at different times.

Lamentations is read in the Synagogue with a special *kinah* cantillation on the ninth day of Ab, (*Tishah b'ab*), the day on which both the Solomonic and Herodian Temples were destroyed.

B. K.

The illustrations in this publication are by various artists. On the cover is a reproduction of an old bronze plaque in the possession of the Jewish Museum modelled after the sculpture on the Titus Arch of Triumph in Rome. It shows the triumphal procession of the victors after the destruction of the Temple. The engravings illustrating Books 1, 3 and 5 are by Gustave Dore, the famous illustrator of the Bible. The engraving for Book 2 is by Eduard Bendemann, and Book 4 by Eduard Picart, from the collection of the Jewish Museum. The Museum items were photographed by Frank J. Darmstaeder. The Biblical text used is that of the Jewish Publication Society.

Readers will note that the lines closing the Lamentations are a repetition of Verse 21 of the last Book. This is because Jews never end a Scriptural reading or prayer on a pessimistic note. The lines repeated provide a hopeful conclusion.

LAMENTATIONS



The Prophet speaks in verses one to eleven, then it is Jerusalem itself that laments. Jerusalem weeps bitterly, like a lonely widow, over her own desolation. The invocation to God at the end asks for a similar fate for Judah's enemies.

1

How doth the city sit solitary,
That was full of people!
How is she become as a widow!
She that was great among the
nations,
And princess among the provinces—
How is she become tributary!

She weepeth sore in the night,
And her tears are on her cheeks;
She hath none to comfort her
Among all her lovers;
All her friends have dealt treacherously
with her,
They are become her enemies.

Judah is gone into exile because of affliction,
And because of great servitude;
She dwelleth among the nations,
She findeth no rest;
All her pursuers overtook her
Within the straits.

The ways of Zion do mourn,
Because none come to the solemn assembly;
All her gates are desolate,
Her priests sigh;
Her virgins are afflicted,
And she herself is in bitterness.

Her adversaries are become the head,
Her enemies are at ease;
For the Lord hath afflicted her
For the multitude of her transgressions;
Her young children are gone into captivity
Before the adversary.

And gone is from the daughter of Zion
All her splendour;
Her princes are become like harts
That find no pasture,
And they are gone without strength
Before the pursuer.

Jerusalem remembereth
In the days of her affliction and of her
anguish
All her treasures that she had
From the days of old;
Now that her people fall by the hand of
the adversary,
And none doth help her,
The adversaries have seen her,
They have mocked at her desolations.

Jerusalem hath grievously sinned,
Therefore she is become as one unclean;
All that honoured her despise her,
Because they have seen her nakedness;
She herself also sigheth,
And turneth backward.

Her filthiness was in her skirts,
She was not mindful of her end;
Therefore is she come down wonderfully,
She hath no comforter,
"Behold, O Lord, my affliction,
For the enemy hath magnified himself."

The adversary hath spread out his hand
Upon all her treasures;
For she hath seen that the heathen
Are entered into her sanctuary,
Concerning whom Thou didst command
That they should not enter into Thy congregation.

All her people sigh,
They seek bread;
They have given their pleasant things for
food
To refresh the soul.
See, O Lord, and behold,
How abject I am become."

"Let it not come unto you, all ye that
pass by!
Behold, and see
If there be any pain like unto my pain,
Which is done unto me,
Wherewith the Lord hath afflicted me
In the day of His fierce anger.
From on high hath He sent fire
Into my bones, and it prevaleth against
them;
He hath spread a net for my feet,
He hath turned me back;
He hath made me desolate
And faint all the day.
The yoke of my transgressions is im-
pressed by His hand;
They are knit together,
They are come up upon my neck;
He hath made my strength to fail;
The Lord hath delivered me into their
hands.
Against whom I am not able to stand.

The Lord hath set at nought
All my mighty men in the midst of me;
He hath called a solemn assembly against
me
To crush my young men;

The Lord hath trodden as in a winepress
The virgin daughter of Judah."
"For these things I weep;
Mine eye, mine eye runneth down with
water;

Because the comforter is far from me,
Even he that should refresh my soul;
My children are desolate,
Because the enemy hath prevailed."

Zion spreadeth forth her hands;
There is none to comfort her;
The Lord hath commanded concerning
Jacob,
That they that are round about him
should be his adversaries;
Jerusalem is among them
As one unclean.

The Lord is righteous;
For I have rebelled against His word;
Hear, I pray you, all ye peoples,
And behold my pain:
My virgins and my young men
Are gone into captivity.

I called for my lovers,
But they deceived me;
My priests and mine elders
Perished in the city,
While they sought them food
To refresh their souls.

Behold, O Lord, for I am in distress,
Mine inwards burn;
My heart is turned within me,
For I have grievously rebelled.
Abroad the sword bereaveth,
At home there is the like of death.

They have heard that I sigh,
There is none to comfort me;
All mine enemies have heard of my
trouble, and are glad,
For Thou hast done it;
Thou wilt bring the day that Thou hast
proclaimed,
And they shall be like unto me.
Let all their wickedness come before Thee;
And do unto them,
As Thou hast done unto me
For all my transgressions;
For my sighs are many,
And my heart is faint."



He hath swallowed up Israel
He hath swallowed up all her palaces,
He hath destroyed his strongholds;
And he hath multiplied in the daughter
of Judah
Mourning and moaning.

And he hath stripped His tabernacle, as
if it were a garden,
He hath destroyed His place of assembly;
The Lord hath caused to be forgotten in
Zion

Appointed season and sabbath,
And hath rejected in the indignation of
His anger
The king and the priest.

The Lord hath cast off His altar,
He hath abhorred His sanctuary,
He hath given up into the hand of the
enemy
The walls of her palaces;
They have made a noise in the house of
the Lord,
As in the day of a solemn assembly.

The Lord hath purposed to destroy
The wall of the daughter of Zion;
He hath stretched out the line,
He hath not withdrawn
His hand from destroying;
But He hath made the rampart and wall
to mourn,
They languish together.

Her gates are sunk into the ground;
He hath destroyed and broken her bars;
Her king and her princes are among the
nations,
Instruction is no more;
Yea, her prophets find
No vision from the Lord.
They sit upon the ground, and keep
silence,

The elders of the daughter of Zion
They have cast up dust upon their heads,
They have girded themselves with sack-
cloth;
The virgins of Jerusalem hang down
Their heads to the ground.

Mine eyes do fail with tears,
Mine inwards burn,
My liver is poured upon the earth,
For the breach of the daughter of my
people;
Because the young children and the suck-
lings swoon

2 How hath the Lord covered with a cloud The daughter of Zion in His anger!

He hath cast down from heaven unto the
earth
The beauty of Israel,
And hath not remembered His footstool
In the day of His anger.

The Lord hath swallowed up unsparingly
All the habitations of Jacob;
He hath thrown down in His wrath
The strongholds of the daughter of
Judah;
He hath brought them down to the
ground;
He hath profaned the kingdom and the
princes thereof.

He hath cut off in fierce anger
All the horn of Israel;
He hath drawn back His right hand
From before the enemy;
And He hath burned in Jacob like a flam-
ing fire,
Which devoureth round about.

He hath bent His bow like an enemy,
Standing with His right hand as an ad-
versary,
And hath slain all that were pleasant to
the eye;
In the tent of the daughter of Zion

He hath poured out His fury like fire.
The Lord is become as an enemy,

In the broad places of the city.
They say to their mothers:
"Where is corn and wine?"
When they swoon as the wounded
In the broad places of the city,
When their soul is poured out
Into their mother's bosom.

What shall I take to witness for thee?
what shall I liken to thee,
O daughter of Jerusalem?
What shall I equal to thee, that I may
comfort thee,
O virgin daughter of Zion?
For thy breach is great like the sea;
Who can heal thee?

Thy prophets have seen visions for thee
Of vanity and delusion;
And they have not uncovered thine in-
iquity,
To bring back thy captivity;
But have prophesied for thee burdens
Of vanity and seduction.

All that pass by clap
Their hands at thee;
They hiss and wag their head
At the daughter of Jerusalem:
"Is this the city that men called
The perfection of beauty,
The joy of the whole earth?"

All thine enemies have opened
Their mouth wide against thee;
They hiss and gnash the teeth;
They say: "We have swallowed her up;
Certainly this is the day that we looked
for;
We have found, we have seen it."

The Lord hath done that which he de-
vised;
He hath performed His word
That He commanded in the days of old;
He hath thrown down unsparingly;
And He hath caused the enemy to rejoice
over thee,
He hath exalted the horn of thine ad-
versaries.

Their heart cried unto the Lord:
"O wall of the daughter of Zion,
Let tears run down like a river
Day and night;
Give thyself no respite;
Let not the apple of thine eye cease.

Arise, cry out in the night,
At the beginning of the watches;
Pour out thy heart like water
Before the face of the Lord;
Lift up thy hands toward Him
For the life of thy young children,
That faint for hunger
At the head of every street."

"See, O Lord, and consider,
To whom Thou hast done thus!
Shall the women eat their fruit,
The children that are dandled in the
hands?
Shall the priest and the prophet be slain
In the sanctuary of the Lord?
The youth and the old man lie
On the ground in the streets;
My virgins and my young men
Are fallen by the sword;
Thou hast slain them in the day of Thine
anger;
Thou hast slaughtered unsparingly.
Thou hast called, as in the day of a
solemn assembly,
My terrors on every side,
And there was none in the day of the
Lord's anger
That escaped or remained;
Those that I have dandled and brought
up
Hath mine enemy consumed."



*Of this, two meanings may one
have: that it is a description of the
personal experiences of the Prophet,
or of the experiences of the whole
people.*

3 I am the man that hath seen
affliction
By the rod of His wrath.
He hath led me and caused me
to walk
In darkness and not in light.
Surely against me He turneth His hand
Again and again all the day.
My flesh and my skin hath He worn out;
He hath broken my bones.

He hath builded against me, and com-
passed me
With gall and travail.
He hath made me to dwell in dark places,
As those that have been long dead.
He hath hedged me about, that I cannot
go forth;
He hath made my chain heavy.
Yea, when I cry and call for help,
He shutteth out my prayer.
He hath enclosed my ways with hewn
stone,
He hath made my paths crooked.

He is unto me as a bear lying in wait,
As a lion in secret places.
He hath turned aside my ways, and pulled
me in pieces;
He hath made me desolate.
He hath bent His bow, and set me
As a mark for the arrow.

He hath caused the arrows of His quiver
To enter into my reins.
I am become a derision to all my people,
And their song all the day.
He hath filled me with bitterness,
He hath sated me with wormwood.

He hath also broken my teeth with gravel
stones,
He hath made me to wallow in ashes.
And my soul is removed far off from
peace,
I forgot prosperity.
And I said: "My strength is perished,
And mine expectation from the Lord."

Remember mine affliction and mine an-
guish,
The wormwood and the gall.
My soul hath them still in remembrance,
And is bowed down within me.
This I recall to my mind,
Therefore have I hope.

Surely the Lord's mercies are not con-
sumed,
Surely His compassions fail not.
They are new every morning;
Great is Thy faithfulness.
"The Lord is my portion," saith my soul;
"Therefore will I hope in Him."

The Lord is good unto them that wait
for Him,
To the soul that seeketh Him.
It is good that a man should quietly wait

For the salvation of the Lord.
It is good for a man that he bear
The yoke in his youth.
Let him sit alone and keep silence
Because He hath laid it upon him;
Let him put his mouth in the dust,
If so be there may be hope.
Let him give his cheek to him that
smiteth him,
Let him be filled full with reproach.

For the Lord will not cast off
For ever.
For though He cause grief, yet will He
have compassion
According to the multitude of His
mercies.
For He doth not afflict willingly,
Nor grieve the children of men.

To crush under foot
All the prisoners of the earth,
To turn aside the right of a man
Before the face of the Most High,
To subvert a man in his cause,
The Lord approveth not.

Who is he that saith, and it cometh to
pass,
When the Lord commandeth it not?
Out of the mouth of the Most High
proceedeth not
Evil and good?
Wherefore doth a living man complain,
A strong man because of his sins?

Let us search and try our ways,
And return to the Lord.
Let us lift up our heart with our hands
Unto God in the heavens.
We have transgressed and have rebelled;
Thou hast not pardoned.

Thou hast covered with anger and pur-
sued us;
Thou hast slain unsparingly.
Thou hast covered Thyself with a cloud,
So that no prayer can pass through.
Thou hast made us as the off-scouring
and refuse
In the midst of the peoples.

All our enemies have opened their mouth
Wide against us.
Terror and the pit are come upon us,
Desolation and destruction.
Mine eye runneth down with rivers of
water.

For the breach of the daughter of my
people.

Mine eye is poured out, and ceaseth not,
Without any intermission,
Till the Lord look forth,
And behold from heaven.
Mine eye affected my soul,
Because of all the daughters of my city.

They have chased me sore like a bird,
That are mine enemies without cause.
They have cut off my life in the dun-
geon,
And have cast stones upon me.
Waters flowed over my head;
I said: "I am cut off."

I called upon Thy name, O Lord,
Out of the lowest dungeon.
Thou heardest my voice; hide not
Thine ear at my sighing, at my cry.
Thou drewest near in the day that I
called upon Thee;
Thou saidst: "Fear not."

O Lord, Thou hast pleaded the causes
of my soul;
Thou hast redeemed my life.
O Lord, Thou hast seen my wrong;
Judge Thou my cause.
Thou has seen all their vengeance
And all their devices against me.

Thou hast heard their taunt, O Lord,
And all their devices against me;
The lips of those that rose up against me,
And their muttering against me all the
day.
Behold Thou their sitting down, and their
rising up;
I am their song.

Thou wilt render unto them a recom-
pense, O Lord,
According to the work of their hands.
Thou wilt give them hardness of heart,
Thy curse unto them.
Thou wilt pursue them in anger, and
destroy them
From under the heavens of the Lord.



*The prophet describes the horrors
of the siege, the pabos and anguish
of starving children. Edom's tri-
umph will be short, he prophesies,
for expiated has been Zion's iniquity.*

How is the gold become dim!
How is the most fine gold
changed!

The hallowed stones are
poured out
At the head of every street.
The precious sons of Zion,
Comparable to fine gold,
How are they esteemed as earthen
pitchers,
The work of the hands of the potter!
Even the jackals draw out the breast,
They give suck to their young ones;
The daughter of my people is become
cruel,
Like the ostriches in the wilderness.

The tongue of the sucking child cleaveth
To the roof of his mouth for thirst;
The young children ask bread,
And none breaketh it unto them.
They that did feed on dainties
Are desolate in the streets;
They that were brought up in scarlet
Embrace dunghills.
For the iniquity of the daughter of my
people is greater
Than the sin of Sodom.
That was overthrown as in a moment,
And no hands fell upon her.
Her princes were purer than snow,

They were whiter than milk,
They were more ruddy in body than
 rubies,
Their polishing was as of sapphire;
Their visage is blacker than coal;
They are not known in the streets;
Their skin is shrivelled upon their bones;
It is withered, it is become like a stick.
They that are slain with the sword are
 better

Than they that are slain with hunger;
For these pine away, stricken through,
For want of the fruits of the field.
The hands of women full of compassion
Have sodden their own children;
They were their food
In the destruction of the daughter of my
 people.

The Lord hath accomplished His fury,
He hath poured out His fierce anger;
And He hath kindled a fire in Zion,
Which hath devoured the foundations
 thereof.

The kings of the earth believed not,
Neither all the inhabitants of the world,
That the adversary and the enemy would
 enter
Into the gates of Jerusalem.

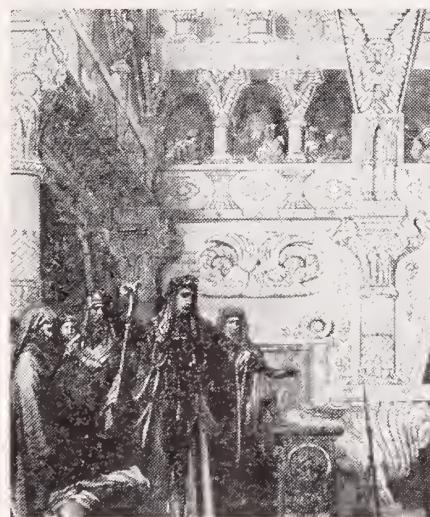
It is because of the sins of her prophets,
And the iniquities of her priests,
That have shed the blood of the just
In the midst of her.
They wander as blind men in the streets,
They are polluted with blood,
So that men cannot
Touch their garments.
"Depart ye! unclean!" men cried unto
 them,
"Depart, depart, touch not";
Yea, they fled away and wandered;
Men said among the nations:
"They shall no more sojourn here."
The anger of the Lord hath divided them;
He will no more regard them;
They respected not the persons of the
 priests,
They were not gracious unto the elders.

As for us, our eyes do yet fail
For our vain help;
In our watching we have watched
For a nation that could not save.
They hunt our steps,
That we cannot go in our broad places;
Our end is near, our days are fulfilled;
For our end is come.

Our pursuers were swifter
Than the eagles of the heaven;
They chased us upon the mountains,
They lay in wait for us in the wilderness.

The breath of our nostrils, the anointed
 of the Lord,
Was taken in their pits;
Of whom we said: "Under his shadow
We shall live among the nations."

Rejoice and be glad, O daughter of Edom,
That dwellest in the land of Uz:
The cup shall pass over unto thee also;
Thou shalt be drunken, and shalt make
 thyself naked.
The punishment of thine iniquity is ac-
complished, O daughter of Zion.
He will no more carry thee away into
 captivity;
He will punish thine iniquity, O daughter
 of Edom,
He will uncover thy sins.



Sorrowful is the condition of Judah, and its plight is laid before God to secure His compassion. These verses are regarded more as a prayer than as a lament, and towards the end is that passionate supplication which has become a part of our liturgy: Turn Thou us unto Thee, O Lord, and we shall be turned; renew our days as of old."

5

Remember, O Lord, what is
 come upon us;
Behold, and see our reproach.
Our inheritance is turned unto
 strangers.
Our houses unto aliens.
We are become orphans and fatherless,

Our mothers are as widows.
We have drunk our water for money;
Our wood cometh to us for price.

To our very necks we are pursued;
We labour, and have no rest.
We have given the hand to Egypt,
And to Assyria, to have bread enough.
Our fathers have sinned, and are not;
And we have borne their iniquities.

Servants rule over us;
There is none to deliver us out of their
 hand.
We get our bread with the peril of our
 lives
Because of the sword of the wilderness.
Our skin is hot like an oven
Because of the burning heat of famine.

They have ravished the women in Zion,
The maidens in the cities of Judah.
Princes are hanged up by their hand;
The faces of elders are not honoured.
The young men have borne the mill,
And the children have stumbled under
 the wood.

The elders have ceased from the gate,
The young men from their music.
The joy of our heart is ceased;
Our dance is turned into mourning.
The crown is fallen from our head;
Woe unto us! for we have sinned.

For this our heart is faint,
For these things our eyes are dim;
For the mountain of Zion, which is deso-
late,
The foxes walk upon it.

Thou, O Lord, art enthroned for ever,
Thy throne is from generation to gen-
eration.
Wherefore dost Thou forget us for ever,
And forsake us so long time?

Turn Thou us unto Thee, O Lord, and
 we shall be turned;
Renew our days as of old.
Thou canst not have utterly rejected us,
And be exceeding wroth against us!

*Turn Thou us unto Thee, O Lord, and
 we shall be turned;
Renew our days as of old.*

CHAMPION OF HUMANITY . . . *Continued from page 9*

a burning desire to "carve out of this pale, amorphous mass, which he so loved (i.e., the Israelitish people) the sacred image of the Deity."

Thomas Mann's utterances on behalf of the Jews are, of course, only part of his general fight against the mass drunkenness called totalitarianism, which is not yet liquidated ten years after V-E Day. Two of his attacks on anti-Semitism are particularly interesting. One is an essay, "Culture Against Barbarism," published during the war. It dealt with Jew-hatred as a sort of mental sickness:

"Always, when anti-Semitism breaks out, it means the people feel ill at ease, hampered in their evil desires, that they are doing wrong, shunning school, up to bloody tricks, are eager to engage in war-like massacres, instead of doing things that are right, sensible and necessary. Then the Jews have to suffer. But they will suffer and survive. And we may all be certain that their strong sense of this world and of social justice will play an

important part in the upbuilding of a new humanity struggling slowly out of its crisis."

The second utterance is of less philosophical nature. It is a speech made by Mann at a mass meeting in San Francisco after the world had learned of Hitler's devilish measures to exterminate all Jews on the European continent. Mann vehemently urged the democratic governments to open the gates of their countries to whatever refugees might escape from the Teutonic hell:

"We, who boast that we are fighting for humanity and human dignity against barbarism, must ask ourselves whether we at least do all in our power to allay this indescribable suffering which debases all of humanity, so long as we cannot prevent it. . . . The immigration laws of the great democracies were designed for normal times, when there was a limited need for emigration from Europe, and they are not adapted to the monstrous conditions now prevailing there.

It is not human, not democratic, and it means to show a moral Achilles heel to the Fascist enemies of mankind, if one clings with bureaucratic coldness to these laws under present circumstances, instead of proving by their timely modification that this war is indeed waged for humanness and human dignity."

In 1950 Dr. Mann declared here before an Emergency Conference on Renazification in Germany that the Jewish people "are only too justified to view with deep alarm the present situation in Germany, the resurgence of Nazism, the rise of anti-Semitism and the shocking failure of the denazification proceedings to democratize the area or properly punish the criminally guilty."

We must always remember the noble voice of this poet who is now celebrating his eightieth birthday in his Switzerland home, hailed by the world as the greatest living master of German prose and one of the world's few surviving humanists in the realm of letters.

CONDITION OF THE JEWS IN SOVIET RUSSIA . . . *Continued from page 7*

ceedings, that it was Beria who hired them to commit their crimes.

In the middle of these preparations, Stalin died.

When the members of the Politburo redistributed high offices after Stalin's death, Beria emerged as the second in command and was able to reunite the Ministry of the Interior with the Ministry of State Security under his own control. He immediately removed his enemies Ignatiev and Ryumin and denounced the doctors' affair as a frameup, thus preventing further "confessions" which might implicate him.

But his power came to an early end.

In the meantime, there was little change in the situation of the Jewish population. Except for the 13 released Moscow doctors, no victims of the anti-Jewish measures were publicly rehabilitated; Zionism remained a criminal offense; hundreds of former Zionist leaders in the satellite countries languished in jail; Jewish communal activities were proscribed as before; emigration remained forbidden; the

charges leveled against Jewish leaders all over the world in the Slansky trial were not only reacted, but were repeated.

On April 16, 1953, after the Moscow reversal, Czechoslovak Foreign Minister Vaclav David repeated the Slansky trial charges in the First Committee of the General Assembly of the United Nations, in New York, and was supported by Soviet Foreign Minister Andrei Y. Vishinsky, who denounced the very moderate complaints of Israel representatives as "slanderous," "unclean," and unworthy of an answer.

The action was by no means limited to Czechoslovakia. In Hungary Gabor Peter, the former chief of the secret police, and Gyula Decsi, the former Minister of Justice, both of Jewish origin, were tried as traitors, and the Communist-appointed heads of the Jewish community, Lajos Stoeckler and Laszlo Benedek, followed them into jail. In Rumania, several Jews were implicated in the trials against the demoted Communist leaders Lucretiu Patrascu and Vasile Luca; one of the

Jewish defendants was shot, and the others jailed for decades.

In the summer of 1953, the Communist regimes began to conduct secret trials of former Zionist leaders in Czechoslovakia, Hungary, and Rumania. These leaders had been held in jail since 1948 and 1949. Now hundreds of them were hauled into courtrooms and tried for Zionist activities and aid to emigrants which had been completely legal in the period before their arrest. There were several such trials in Czechoslovakia and Hungary. But in Rumania, in the spring of 1954, the campaign reached the proportions of mass terror. Former leaders of the Rumanian section of the World Jewish Congress, of the Jewish Party, of the Union of Rumanian Jews, of religious communities, of Zionist organizations, received prison sentences ranging up to life.

These facts give a clear answer to those who succumbed to wishful thinking and pro-Soviet propaganda, and believed that the persecution of Jews would end after Stalin's death.

NEWS OF THE CENTER

Reserve Your High Holy Day Seats Now

Members of the Center are urged to make their reservations for tickets for the coming High Holy Days with the least possible delay.

Rosh Hashonah services will be held on Friday and Saturday evenings, September 16th and 17th, and Saturday and Sunday morning, September 17th and 18th. Kol Nidre services will be held on Sunday evening, September 25th, and Yom Kippur services on Monday, September 26th.

Since we anticipate a great demand for tickets, the Ritual and Religious Services Committee is now making plans for the sale of seats for the coming High Holy Days both in the Auditorium and the Synagogue. Members of the Center who occupied seats last year are urged to please notify the Center office immediately whether they wish to occupy the same seats during this year's High Holy Days. Seats not ordered will be assigned to other members wishing to worship at the Center.

Members who did not worship at the Center last year and wish to reserve seats for this year's High Holy Day services, are requested to contact the Center office as soon as possible indicating the type of seats they wish to have. All reservations should be made without fail. Members will be given preference in the choice of seats but all seats will be on public sale on and after August 1st.

The services in the Main Synagogue will be conducted by our Cantor, Rev. William Sauler, assisted by the Center Choir, under the personal leadership of Mr. Sholom Secunda.

Bat Mitzvah Ceremony At Center Soon

The Rabbis, together with the Religious Service Committee and the Hebrew Education Committee, are preparing the requirements which the girls will have to meet to be eligible for the Ceremony of Bat Mitzvah this fall.

The ceremony, which will be for girls, will take place at the late Friday Night Services. An announcement of the ritual, requirements and the date of the first

ceremony will be noted in the forthcoming issue of the REVIEW.

Impressive Consecration Service Held on Shavuot

The annual Consecration Service took place in the synagogue on the first day of the Festival of Shavuot, May 27, 1955. An impressive Cantata, written by Mamie G. Gamoran and adapted by Rabbi Kreitman, was presented by the class. The theme of the Cantata was "The Festival of Shavuot." A beautiful collection of songs, fitting to each chapter, was selected by the Rabbi and Mr. Sholom Secunda, our musical director who coached the class. Dr. Kreitman deserves especial credit for preparing the girls for the whole service. Mrs. Rose Rosenthal is the teacher in charge of the class and Mrs. Elias N. Rabinowitz assisted in the preparation of the service. Cantor Sauler and the Center Choral Group chanted the hymn under Mr. Secunda's leadership and participated in the musical program.

The following was the program:

Procession—Members of Consecration Class, escorted by Mr. Frank Schaeffer, Vice-President of the Brooklyn Jewish Center and Mr. Julius Kushner, Chairman of the Hebrew Education Committee.

Cantillation of Book of Ruth—Naomi Albert and Jean Rezak.

Akdamut—Myra Nelson. The following were the participants: Naomi Albert, Susan Altman, Laura Cantor, Phyllis Coopersmith, Karen Friedman, Judith Gottlieb, Susan Grossman, Dana Kaufman, Leila Kern, Bernice Kirschner, Peggy Krakower, Myra Nelson, Joan Rezak, Sheila Schwartz, Susan Sedarbaum, Sheila Silverman.

The service was concluded by the presentation of certificates and gifts by Rabbi Kreitman and Rabbi Lewittes. Rabbi Israel H. Levinthal conferred the Blessings.

Graduations

Best wishes are extended to the following:

Mr. Lloyd Altman, son of Mr. and Mrs. George A. Altman of 763 Eastern Parkway upon his graduation from Yale University receiving a Master of Arts degree.

Miss Julia Heimowitz, daughter of Mr. and Mrs. Joseph Heimowitz of 750 Kappock Street, Riverdale, N. Y., who was graduated, *Cum Laude*, from Bryn Mawr with a degree of Bachelor of Arts.

Miss Carol Hurwitz, daughter of Mr. and Mrs. Bernard Hurwitz of 1409 Carroll Street, who is the winner of a New York State Scholarship to enter Vassar College.

Mr. William Kotkes, son of Mr. and Mrs. Murray Kotkes of 1295 President Street, who has been graduated from Yeshiva University with a degree of Bachelor of Arts.

Mr. Steven Leventhal, grandson of Mrs. Benjamin Stoloff of 47 Plaza Street, who was graduated, *Magna Cum Laude*, from Lehigh University and has been elected Phi Beta Kappa.

Robert Fox Accepts New Position

Mr. Robert Fox, our Assistant Administrative Director, has accepted the position of Executive Director of the Hewlett-East Rockaway Jewish Center.

The Brooklyn Jewish Center congratulates him in this appointment while it regrets his departure from the Center. The Hewlett-East Rockaway Jewish Center gains a fine executive and an ardent worker for Jewish causes.

Sabbath Services

Friday evening Service at 6:00.

Kindling of candles at 8:11 p.m.

Sabbath Services commence at 8:30 a.m.

Sidra, or portion of the Torah: "Hukat", "Balak"—Numbers 19.1 - 25.9.

Haphtorah Readings: Prophets—Micah 5.6 - 6.8.

Rabbi Kreitman will preach the Sermon.

Cantor Sauler will officiate together with the Center Choral Group under the leadership of Mr. Sholom Secunda.

Minha services at 6:00 p.m.

Late Minha services—7:30 p.m. followed by Maariv.

Daily Services

Morning: 7 and 8 a.m.

Minha services at 8:15 p.m.

THE HEBREW SCHOOL



HIGH SCHOOL GRADUATES: First Row, reading from left to right—Joseph Moskowitz, Mark Jay Shpall, Richard Goodman, Harold Spevack, Henry Reisner, Stephen Dolleck. Second Row—Karen Friedman, Leila Kern, Phyllis Coopersmith, Susan Sedarbaum, Mr. Leo Shpall, Rabbi Mordecai H. Lewittes, Miriam Epstein, Eileen Kirschner, Bernice Kirschner, Rita Schneid. Third Row—Burton Haberman, Edwin Cooperman, Herman Hinitz, Suzan Spevack, Irving Plotkin, Charles Dyner, Howard Rosof, Richard Juro, Arnold Friedland and Jonathan Greenberg.

IMPRESSIVE graduation exercises were held by the Hebrew School on Sunday morning, June 12. Rabbi Israel H. Levithal in his address to the graduates praised them for their achievement and urged them to continue their Hebrew education. Other speakers were Dr. Moses Spatt, president of the Center, Mr. Julius Kushner, chairman of the Hebrew Education Committee, Mrs. Frank Schaeffer, president of the Sisterhood and Mrs. M. Robert Epstein, president of the Parent-Teachers Association. Cantor William Sauler offered musical selections and Rabbi Mordecai H. Lewittes presided.

The graduates are: Hebrew School—Edwin Cooperman, Phyllis Coopersmith, Stephen Dolleck, Charles Dyner, Miriam Epstein, Arnold Friedland, Karen Friedman, Richard Goodman, Jonathan Greenberg, Burton Haberman, Herman Hinitz, Richard Juro, Leila Kern, Bernice Kirschner, Eileen Kirschner, Joseph Moskowitz, Irving Plotkin, Henry Reisner, Howard Rosof, Rita Schneid, Paul Schulman, Susan Sedarbaum, Mark Jay Shpall, Harold Spevack and Suzan Spevack. Two-day-a-week department—Evelyn Berkowitz, Louise Chinitz, Lenore Cook, Ellen Diamond, Paula Feuerstein, Joan Fishman, Karen Forsted, Ellen Friedman, Edith Gluckman, Rosalind Gross, Judy Kamelhar, Lucille Kaplan, Judy Lorber, Zelda Meltzer, Adrienne Regal, Naomi Rosenthal, Erika Ross and Estelle Spodek.

Post-Graduate Class—Janet Epstein, George Friedman, Alan Pinsky, Abby Rabinowitz, Paula Rosenfeld and Linda Shander. *Post Bar-Mitzvah Fellowship*—Joel Fisher, Melvin Fox, George Friedman, Seth Greenwald, Martin Nachimson,

Alan Pinsky, Gerald Pollack, Charles Stein and Richard Tascandi. *Senior Group*—Sheila Levy, Muriel Michelman, Ethel Persky, Susannah Rabinowitz, Deborah Rothman, Anne Silverstein, David Spevack and Frederic Weinstein.

A tribute was paid to Mrs. M. Robert Epstein on May 24, on the occasion of

her retirement from the presidency of the Parent-Teachers Association after four years of distinguished service. Among the speakers were Rabbi Benjamin Kreitman, Mr. Aaron Krumbein, Mr. Julius Kushner, Mrs. Frank Schaeffer and Rabbi Lewittes. Mrs. Isabel Walters vocalist, sang several selections.

In her response, Mrs. Epstein said: "I am deeply moved and stirred by all that I have seen and heard here tonight and I truly feel humble and almost undeserving of the rich compliments you have paid me. I needed no outward expression as a manifestation of your esteem and affection. I share this glory and honor with you, the parents and teachers of our wonderful organization, for in doing the honor, you emphasize thereby the stature and the importance of our outstanding PTA. It has been a great privilege for me to serve an organization devoted to the perpetuation of Jewish tradition, culture and learning and we are truly carrying out the commandment "You shall teach diligently the word of God to your children."

Center Academy



Top Row, standing, left to right—Phyllis Erna Lippman, Jane Ruth Lieb, Carolyn Betsy Fine, Seth Alan Borg, Allen Jay Cohen, Anita Lee Polishuk, Joyce Barbara Goldwyn, Beryl Klinghoffer.

Bottom Row, sitting, left to right—Robert Mayer Halperin, Eva Jane Ritter, Mr. Marvin Weitz, Teacher, Grade 8, Mr. Daniel Greenstein, Hebrew Teacher, Grade 8, Susan Minda Kallen, Gershon Zeev Lemberger.

THE spacious auditorium of the Brooklyn Jewish Center was filled to capacity on the morning of June 13 for the awarding of diplomas to the Center Academy graduates.

The program was a true example of the rich background that a child obtains in our school which includes both the ancient Hebraic and the younger American cultures. Prominent features were two original plays. In keeping with our long established tradition, the children themselves chose the topics for their gradu-

ation plays, composed the dialogues, and painted the scenery. The English play, "The Great Dream," concerned the achievements of the Roosevelt administration and a tribute to the United Nations. The Hebrew play, "Meavdut L'Cherut" (From Oppression to Freedom), depicted the zeal and enthusiasm of young pioneers who left Russia in 1896 and founded a colony in Palestine. The audience was enthusiastic.

ANNA S. LESSER,
Director of Center Academy.

Young Folks League

THE one-act comedy, "Ada Gives First Aid," was presented June 9 by the Dramatic Group of the Young Folks League, and uproariously received by members and the members of other Y.F.L. groups invited to attend. A vote of thanks is due to Arnold Magaliff and Phyllis Donchey as chairmen of the Group and to the entire cast. I know they had derived more enjoyment from working on the program than even their audience.

The advent of the summer months has brought the change from regular indoor meetings to bi-monthly roof-top sessions which will continue until fall. Plans are now being formulated for the coming season and hopes are high that the coming year will be crowned with success.

Our annual Installation of Officers and Executive Board was held in May. Rabbi Benjamin Kreitman installed the following Officers and Executive Members for the year 1955-56:

Officers

President	Ira Gross
1st Vice-President	Robert Kritz
2nd Vice-President	Bernice Gross
Treasurer	Shelley Libman
Recording Secretary	Sydelle Pikoff
Corresponding Sec'y	Miriam Flomenhaft

Honorary Presidents

David Gold	Milton Reiner
Morris Hecht	Irvin I. Rubin
Harold Kalb	Harry Zucker

Executive Board

Diana Bentkowsky	Leonard Krawitz
Morris Bloomstein	Lydia Levy
Stanley Budin	Ruth Levy
Phyllis Donchey	Arnold Magaliff
Sy Eisenstadt	Hy Maslin
Al Glickman	Lila Pickens
Lou Hammerschlag	Dave Rheingold
Harvey Harris	Edith Spergel
Naomi Horowitz	Marna Spero
	Grace Tyger

Honorary Members

Pearl Horowitz	Aaron Pollack
Gerald Jacobs	Milton Reiner
Harold Kalb	Michael J. Rosenfeld
	Mildred Stein
	IRA GROSS, President.

*

Bon Voyage

A "Bon Voyage" and a safe return in our midst is extended to Mr. Julius Kushner, Chairman of our Hebrew Education Committee, and Mrs. Kushner, both members of the Center Governing Board, who are leaving for a tour of Israel in July.

2-A-Day School



First Row, reading from left to right — Judy Kemelhar, Lucille Kaplan, Paula Feuerstein, Nomi Rosenthal, Mrs. Miriam Tessler, Rabbi Mordecai H. Lewittes, Estelle Spodek, Evelyn Berkowitz, Adrienne Regal, Erika Ross.

Standing — Lenore Cook, Zelda Meltzer, Rosalind Gross, Ellen Friedman, Judy Lorber, Ellen Diamond, Joan Fishman, Louise Chinitz, Karen Forsted, Edith Gluckman.

Applications For Membership

The following have applied for membership in the Brooklyn Jewish Center:

ALLEN, LOUIS: Single; Res.: 1460 Park Place; Bus.: Sales Supervisor, Levy Baking Co.

BLOOM, HON. JEREMIAH B.: Married; Res.: 350 Sterling Street; Bus.: Attorney—City Councilman; *Proposed by* Hyman Kirsch, Hon. A. David Benjamin.

FUCHS, ARNOLD: Single; Res.: 110 Empire Blvd.; Bus.: Wallpaper, 241 Flatbush Ave. Ext.

GANEK, MISS IDA: Res.: 1738 Union Street.

GARDNER, ROBERT: Single; Res.: 149 Clinton Ave.; Bus.: Accountant, U. S. General Accounting Office.

GARFIELD, JERRY: Single; Res.: 1022 Rutland Road; Bus.: Hairdresser, Queens; *Proposed by* Herbert Raab.

PECHMAN, IRWIN: Single; Res.: 1354 President Street; *Proposed by* Harold W. Hammer.

THORER, SIDNEY: Single; Res.: 724 Stone Ave., Bus.: Office Manager, Dermik Pharmacal Co.

SANDLER, OSCAR: Married; Res.: 1325 Union Street; Bus.: Manager, Country Club; *Proposed by* Harold W. Hammer, Rabbi Benjamin Kreitman.

WARSHAW, MISS GERI: Res.: 1004 Montgomery Street.

FRANK SCHAEFFER,
Chairman, Membership Committee.

July - August Gym Schedule

MONDAY AND WEDNESDAY

Men	3 p.m. to 10 p.m.
Women	10 a.m. to 3 p.m.
Boys	3 p.m. to 5 p.m.

TUESDAY

Women	10 a.m. to 10 p.m.
Girls	3 p.m. to 5 p.m.

THURSDAY

Men	5 p.m. to 10 p.m.
Women	10 a.m. to 5 p.m.
Girls	3 p.m. to 5 p.m.

FRIDAY

Men and Boys	1 p.m. to 6 p.m.
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SUNDAY AND LEGAL HOLIDAYS

Men	10 a.m. to 2 p.m.
Boys	2 p.m. to 5 p.m.

Acknowledgment of Gifts

We acknowledge with thanks receipt of the following donations for the purchase of Prayer Books, Taleisim and books for our Library:

Mr. and Mrs. Mac Daniels in honor of the Bar Mitzvah of their son.

Employees of Fanat Coat Company in memory of Nathan Miller.

Mr. and Mrs. Joseph Heller in honor of the marriage of their son.

Dr. and Mrs. Harry Kaiser in honor of their son's marriage.

Mrs. Henrietta Kayser in honor of nephew's Bar Mitzvah.

Mr. and Mrs. Charles Marks in honor of the Bar Mitzvah of their son.

The Miller Family in memory of Nathan Miller.

Mr. and Mrs. Monroe Moskowitz in honor of their son's Bar Mitzvah.

PAGING SISTERHOOD!

SARAH KLINGHOFFER, Editor

This "editorial" will mark the last one I shall write as president of our Sisterhood. I would like to use the space allotted to me to express my heartfelt gratitude and appreciation to all officers and members who have contributed so much to the success of our Sisterhood during my tenure of office, and to thank again all the members of the Center family for the beautiful testimonial tendered to me. It was an evening that will be enshrined in my memory forever.

My sincere congratulations are extended to Mrs. Benjamin Markowe, the newly elected president, who will be formally installed at our first meeting in September. We are confident that the high standards achieved by Sisterhood throughout the years will be maintained, and, indeed, enhanced by the new administration. I salute Mrs. Markowe and her splendid staff of officers, and assure them of my continued support and cooperation. A happy, healthy summer to you all.

BEATRICE SCHAEFFER, President.

UJA Festival Under the Stars

Inclement weather prevented conducting our closing meeting on June 7 on our Center roof as planned, but the warmth of the atmosphere within, however, motivated a tremendous inspiration and audience-participation which helped the cause of the United Jewish Appeal campaign greatly. In a brief greeting in which she explained the reason for deferment of her installation as President until the fall, Mrs. Benjamin (Mollie) Markowe, with dimpled charm, established a rapport with our members which presaged a promising and progressive new administration. By way of bringing her active regime to a close, our outgoing President, Mrs. Frank (Bea) Schaeffer, recited a glowing account of "A Year In Review."

The program of the evening, designed to encourage immediate financial aid to the United Jewish Appeal, was presented by our UJA Chairman, Mrs. Fred (Rea) Zimmerman, who introduced the guest

speaker, Mrs. Frank Kingdon, wife of the noted lecturer and author. Mrs. Kingdon narrated some of her own "mental pictures which jump around in my brain" and asked for concerted aid to Israel through the medium of the UJA. Tales of the medical needs of thousands of blind children produced the gratifying result of more than \$1,800 in contributions, thanks to the persuasive powers of "Hershey" Kaplan, who acted as "caller."

Cheer Fund Contributions

In honor of Rose Davis' recovery—Mrs. Fannie Buchman.

In honor of Sisterhood's achievements—Mrs. Cele Benjamin.

In honor of their 25th anniversary—Dr. and Mrs. Harold Berlowitz.

In honor of their 30th anniversary—Mr. and Mrs. Maurice Bernhardt.

In honor of Sisterhood's achievements—Mrs. Philip Brenner.

In honor of Mrs. Schaeffer and Mrs. Markowe—Mrs. Samuel H. Goldberg.

In honor of Mrs. Schaeffer and Mrs. Markowe—Mrs. Lawrence Meyer.

In honor of the M. Bernhardt's 25th anniversary—Mrs. Lawrence Meyer.

In honor of grandchildren and great-grandchildren—Mrs. Samuel Katz.

In honor of Sisterhood's achievements—Mrs. Lil Lowenfeld.

In gratitude for opportunity to serve Sisterhood—Mr. and Mrs. Frank Schaeffer.

In honor of daughter Harriet's graduation—Mrs. Shirley Gluckstein.

In honor of daughter Ann Joy's graduation—Mrs. Gertrude Levitt.

In gratitude for Dr. Levinthal's recovery—Mrs. Gertrude Levitt.

In gratitude for Dr. Levinthal's recovery—Mrs. Philip Brenner.

In gratitude for Jennie Levine's recovery—Mrs. Sarah Epstein.

In gratitude for Jennie Levine's recovery—Mrs. Dubbie Jackman.

In gratitude for Sisterhood's tribute to her—Mrs. Sarah Epstein.

In gratitude of daughter's first anniversary—Mrs. Iona Taft.

In memory of I. Lowenfeld's brother—Mrs. Gert Levitt.

In memory of I. Lowenfeld's brother—Mrs. Bertha Zirn.

In memory of her father—Mrs. Harry Green.

In memory of two friends—Mrs. Rea Zimmerman.

In memory of Sheldon Newman's father—Mrs. Sarah Klinghoffer.

In memory of Esther Crawford's father—Mrs. Fannie Buckman.

In honor of her daughter Florence receiving an M.A. degree—Mrs. Rose Bromberg.

In honor of her niece Naomi Raphael's graduation and Scholarship Awards—Mrs. Rose Bromberg.

In honor of Harold Kushner's graduation from Columbia and Jewish Theological Seminary—Mrs. Fannie Buchman.

In honor of their son Harold's graduation from Columbia and Jewish Theological Seminary—Mr. and Mrs. J. Kushner.

In honor of the graduations of the Klinghoffer children—Mr. and Mrs. J. Kushner.

In honor of Janet Epstein's graduation from the Center Post-Graduate School—Mr. and Mrs. J. Kushner.

In honor of Judith Goldstein's graduation from Barnard—Mr. and Mrs. J. Kushner.

Kiddush Sponsorship

Plan to mark your *Simchas* in the fall with a Kiddush for our Junior Congregation. Call Dorothy Langer, PR 4-3958 and reserve your date.

United Jewish Appeal

All members who have not yet filled their pledges are urged to do so immediately, send in your money, Israel needs it now. *Don't Delay!*

Israel Bonds

Chairman Anne Weissberg reminds us that Israel Bonds make very appropriate gifts for graduations, Bar Mitzvahs, birthdays, etc. Buy a bond—you will make yourself happy in the thought that you have made an Israeli happy. Call ST 3-0639 for Bonds.

Joseph Goldberg Forest

Remember an event or an occasion by remembering to plant a tree in the Joseph Goldberg Memorial Forest. With your help the Forest will soon be completed, and the memory of our late Administrative Director will forever be perpetuated in the soil of Israel. Call the Center Desk, HY 3-8800, or Mrs. Sarah Klinghoffer, SL 6-8252.

Executive Board Closing Luncheon

An invitation to our Executive Board Closing Meeting and Luncheon on Thursday, June 9th culminated the year's activities in a very gay, social atmosphere. Presiding for the last time as Chairman of the Board, Bea Schaeffer introduced our new Board members, then Rabbi Lewittes and Rabbi Kreitman, who praised Sisterhood's spiritual, cultural and financial contributions. Five former Sisterhood Presidents received from our Sisterhood gold Presidential pins issued by the National Women's League: Mesdames Rose Horowitz, Dora Brenner, Lil Lowenfeld, Ruth Bernhardt and Sarah Klinghoffer. Credit and thanks for preparing a fine spring luncheon go to hostess Chairman Sadie Kurtzman and our new Vice-Presidents, Clara Meltzer and Edith Sauler.

Mother - Daughter Show

Our 19th Annual Mother-Daughter Luncheon will be held on Wednesday, October 26th. Chairman Clara Meltzer and her co-chairman, Doris Mattikow have exciting plans to make this day "one to remember." Remember the date. \$6.75 per person. Details to follow.

Calendar of Events

Tuesday, Sept. 13—Sisterhood Executive Board Meeting—1:00 P.M.

Wednesday, Sept. 21—Installation of New Officers. Gala Program—8:15 P.M.

Wednesday, Oct. 26—Mother-Daughter Luncheon and Fashion Show.

The Saturday Night Clubs

THE spirits and enthusiasm of our members have continued at a high level throughout this month. With scholastic examinations out of the way and warm weather here to stay, the friendships that had been born and nurtured during the year are now beginning to prove their everlasting value.

We are pleased to report that our debating team recently became Borough champions in the U. S. Y. Debating Contest, and that several of our members will attend the annual U. S. Y. encampment at the end of August at Camp Ramah, in Connecticut.

The Youth Activities Committee extends best wishes to all for a happy and healthy summer—and we'll all be looking forward to an even more enjoyable and productive season in the fall.

TESTIMONIAL TO BEATRICE SCHAEFFER



Left to right — Harold Hammer, Mrs. Julius Kushner, Dr. Bernard Segal, Dr. Benjamin Kreitman, Mrs. Frank Schaeffer, Mrs. M. Robert Epstein, Harry Blickstein, Dr. Moses Spatt, Frank Schaeffer, Rabbi Mordecai H. Lewittes and Cantor William Sauler.

THE testimonial reception tendered to Mrs. Frank Schaeffer on Wednesday, May 18th in honor of her magnificent, selfless and indefatigable service as President of our Sisterhood was a tangible manifestation of the leaders on the dais and friends who came to pay tribute to her.

The program, so beautifully arranged by the Chairman, Mrs. M. Robert Epstein, proceeded, after a fine rendition of the anthems by Cantor William Sauler and an eloquent invocation by Rabbi Mordecai H. Lewittes, with the chairman's own personal tribute to "an understanding colleague and true friend," followed by some very pertinent remarks by Dr. Moses Spatt, President of our Center, who praised the beautiful relationship between Sisterhood and the general organization of the Center, due in great measure to the "gracious and persuasive, but not demanding" virtues of the lady of the evening who, he declared, was "not like the woman who said, 'when I want your opinion, I'll tell it to you.'"

Another very close friend of the Schaeffer family, Dr. Bernard Segal, Executive Director of the United Synagogue of the Jewish Theological Seminary, brought, besides greetings and good wishes from his associates at the Seminary, many of whom had met Mrs. Schaeffer as a young student attending their Hebrew classes, his own warmest personal sentiments, commanding her loyalty to the Center. A message from Dr. Israel H. Levinthal, our revered and dearly beloved Rabbi, who because of illness, regretted deeply his inability to be present at this "Simcha," added more superlatives to those already expressed—"she is deserving of every honor showered upon her, . . .

she displayed wisdom, selflessness, faithfulness, . . . and has made the Sisterhood a powerful force for good."

In the few moments allotted to him to recall "Reminiscences," Mr. Frank Schaeffer, her husband, related how he enjoyed her four years of service to the Sisterhood.

As a raconteur possessed of a keen wit and a ready, infectious sense of humor, Mr. Harry Blickstein, Secretary of our Center, Member of the Board of Trustees and noted educator, was ideally suited to deliver the chief address of commendation.

Although she regretted not being the first on the program so she could say all the nice things already expressed by previous speakers, Mrs. Julius Kushner, a Vice-President of Sisterhood, and one of the triumvirate of "Sarahs" in perpetual association with our leader, said that there are occasions when "repetition is both pleasurable and desirable." In making the presentation from Sisterhood to our guest of honor of a magnificent gift of a silver tea service, Sarah Kushner added Sisterhood's endorsement of every good wish and an "Amen V'Amen" to all the superlatives so richly deserved.

Deeply touched by the tremendous ovation, Mrs. Schaeffer paid tribute to all the women of Sisterhood and talked of her early interest in Judaism, of the time when "Frank Schaeffer, the Center and I were married." She mentioned with deep gratitude the assistance and guidance she had received from her predecessors in office and her staff of officers.

To Beatrice Schaeffer, tenth President of the Sisterhood of the Brooklyn Jewish Center, this testimonial tribute will be a beautiful memory to be cherished forever.

—SARAH KLINGHOFFER.

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Young Married Group

ON JUNE 14th the following officers and members of the Executive Committee were elected to serve the Young Married Group for the year 1955-1956:

President William Brief
1st Vice-President Herbert S. Levine
2nd Vice-President Philip Freedman
Treasurer Morton Cowen
Corresponding Secretary Grace Berman
Social Secretary Phyllis Miller

EXECUTIVE COMMITTEE

Mr. and Mrs. Harvey Cohn, Mr. and Mrs. Morton Cowen, Mr. and Mrs. Leon Berman, Mr. and Mrs. Harold W. Ham-

mer, Mr. and Mrs. George Josephs, Mr. and Mrs. Martin Karlin, Mr. and Mrs. Sidney Klein, Mr. and Mrs. Al Miller, Mr. and Mrs. Milton Reiner, Mr. and Mrs. Elmer Riffman, Mr. and Mrs. Al Rosenthal.

Our thanks go to Al Rosenthal and the members of the Nominating Committee for the time given to the work of this committee.

I hope that our members, after a pleasant summer, will meet again in the fall fully prepared to further the aims and activities of the Young Married Group. William Brief, President-Elect,

and all the officers and Executive Committee deserve your support.

The Young Married Group extends its best wishes to Mr. Robert Fox, Assistant Administrative Director, on his appointment as Director of a neighboring Center on Long Island.

For myself, my thanks to all who have helped during the past year in the work of the YMG. See you in October.

DAVID GOLD,
President.

The Junior League

THE Junior League began the month with a miniature carnival, with refreshments, games of skill and dancing. To this event they had invited the senior members of the Saturday night clubs, many of whom would be eligible for admission to the League next season.

Then began sessions on planning and strategy for the coming year as well as for the summer. It seems that quite a few of the members will remain in the city, and they are arranging to continue to meet as well as to organize outdoor events, such as picnics, beach parties, boat rides, etc.

Before the month is out, it is hoped that most of the program for the year ahead will have been worked out.

Condolence

Our most heartfelt expressions of sympathy and condolence are extended to Mrs. Milton Manheim of 283 Kingston Avenue on the demise of her beloved brother, William Schwartz, on June 12, 1955.

Personals

Mr. Leo Kaufmann of 639 Eastern Parkway, a member of our Governing Board and Vice-Chairman of our Membership Committee, has been elected as Vice-President of the Eastern Parkway-Crown Heights Division of the Brooklyn Jewish Community Council.

Dr. Benjamin Koven of 100 Winthrop Street has written an interesting paper on the subject, "Medical Rehabilitation Program in Israel," which appears in the July issue of the New York State Medical Journal.

Speedy Recovery

Best wishes for a speedy and complete recovery are extended to Mrs. Jennie Levine of 652 Lefferts Avenue.

THE NEW RECONSTRUCTION FELLOWSHIP

Continued from page 4

To retain this provision as a policy of the new Fellowship would make the movement suspect of desiring not only to develop its own particular program of religious life but at the same time to hinder the other organizations from achieving the fulfilment of their respective philosophies.

American Jewry is now mature. It knows pretty well the basic philosophy of each of these four ideologies of Jewish religious life. Let every Jew, and every Jewish congregation, have the opportunity to choose whichever ideology appeals to them most. There is room for diversity of opinion, as long as that opinion is clearly defined. And there is room too for a unity among all the diversified groups in those fields of endeavor in which we have common interests and in which there is full agreement among all.

—DR. ISRAEL H. LEVINTHAL.

RABBI JACOB LEVINSON

In Memoriam

As we go to press we learn the sad news of the death of our distinguished neighbor and rabbinic leader, Rabbi Jacob Levinson, who was for many years the revered rabbi of Congregation Chovevei Torah on Eastern Parkway and Albany Avenue. He was one of the outstanding rabbis in America enjoying high prestige because of his great learning and saintly character. He was a fine Hebraist and

raised a generation of Hebrew students. He published many works which added to his fame. He was close to all of us at the Center and graced us with his presence on many occasions.

We offer our condolence to his beloved wife and children and share with them their great loss. His memory shall ever be a blessing to us.

Congratulations

Heartiest congratulations and best wishes are extended to:

Mr. and Mrs. Joseph Heimowitz of 750 Kappock Street, Riverdale, N. Y., on the marriage of their daughter, Julia, to Dr. Charles Greenbaum of Philadelphia, Pa., on July 3rd.

Mr. Seymour Eisenstadt of 1050 Greene Avenue, a member of our Young Folks League Executive Board, on his engagement to Miss Hazel Atlas.

Mr. and Mrs. Samuel Greenblatt of 225 Central Park West on the celebration of the twenty-fifth wedding anniversary of their children, Mr. and Mrs. Jack K. Colman of Neponsit, L. I., on June 26th.

Miss Eleanor Pitashnik of 1163 President Street of our Young Folks League on her marriage to Dr. Jerome J. Ross on June 19th.

Mr. Milton Reiner of 1111 Ocean Avenue, Honorary President of the Young Folks League and member of the Center Governing Board and Mrs. Reiner, on the

birth of a daughter, Melanie Beth, on June 12th.

Mr. and Mrs. Bernard B. Roth of 1324 Carroll Street on the marriage of their son, Henry, to Miss Sylvia Ellen Grossberg of Manhattan on June 12th.

Bar Mitzvah

A hearty Mazel Tov is extended to Mr. and Mrs. Samuel A. Hertzberg of 21 Ludlam Place on the Bar Mitzvah of their son, Jay L., at the Center on Sabbath morning, July 2nd.

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